PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MAY 3, 1961

He Chose the Wrong Mother!

I Kings 14: 21, 31

Solomon chose the wrong mother for his son Rehoboam, heir to his throne.

First of all, of course, he chose a wrong wife for himself. I say "a wrong wife" because he chose a lot of them.

Naamah was an Ammonite, a member of a race that troubled Israel for many generations. In fact, they hated Israel.

▲ Why did Solomon marry Naamah? Perhaps because she was personally attractive. Some sinners are, but that is not

▲ sufficient reason why godly people should marry them. A Christian should control his affections and choose the partner

▲ that pleases the Lord as well as himself.

Perhaps Solomon thought it politically expedient to marry a princess of Ammon. But God's blessing is always worth more than man's ingenuity. The simple truth is that Solomon knew that his choice was out of God's will. He never asked for God's wisdom, nor would he have followed it.

George E. Failing

Choices have results. In Solomon's case, *when Solomon was old, his wives turned away his heart after other gods* (II Kings 11:4). No one can avoid being influenced by a life partner. When one is chosen, a whole set of influences are also chosen. Solomon became an idolater in old age. Pathetic

▲ picture of the wise old man, isn't it!

The pagan wife did more than corrupt Solomon, she

▲ corrupted his children. Naamah trained Rehoboam in pagan patterns of worship, and in pagan social customs. He early

▲ embraced various forms of idolatry, some of which were associated with grossest immorality.

Rehoboam grew up to disdain his aged father and all Israel's old counselors. He was impatient with the sturdy and plain piety commanded by the God of Israel. The fun and fashions of pagan life fascinated him.

Rehoboam also valued lightly the sacred things of the house of God. When in political trouble he bargained with Egypt's king by surrendering to him all the sacred golden shields in Jehovah's temple. It did not bother him to substitute brass for the gold.

Choosing the wrong mother has disastrous consequences.

Observing Family Week May 7-14

Tributes to Mother

If I could take the heartaches
You have had along the way,
And change them into roses,
I would make a huge bouquet.
I would place it on a mirror
Close beside your easy chair,
And kneel in silence by it
With my heart reflected there.
Then you'd know the truths you taught me,
In your kindly, patient way,
Have been my guide and anchor
Through every troubled day.
And you could read life's record
With neither shame nor fear,
For I made it by the pattern
That you gave me, Mother dear.
Then this shall be my tribute,
The best I have to give:
I'm grateful to you, Mother,
That you taught me how to live!

Clara Ross Baxter

My Mother Will Never Grow Old

If I should introduce my mother to you today, you might say to yourself, "Indeed, she surely is growing older. This woman has changed considerably from the picture shown me of her twenty years ago."

Yes, at one time her near black hair fluffed and waved about her face. Her blue eyes sparkled and white teeth gleamed as her ever ready smile broke forth.

Now her hair is white, her shoulders rounded a little, and the smile is ready, but a little self-conscious as she tries to hide the vacant places left by teeth removed.

Her breath comes in little pants as she tries to walk as swiftly as ever.

But you have only met her—you can't know that the spirit within her is just as young as it ever was. It will never grow old I feel assured.

She utters the same sharp cries of delight when a favorite bird lights on its feeding station outside her kitchen window, and she calls to her grandchildren to come see just as she did to her children a generation ago.

She greets each spring bulb bursting from the ground with the same enthusiasm as always and digs as faithfully around them to keep the encroaching grass away.

Her interest in her grandchildren's friends, their grades in school, their spiritual development is just as keen as it was with my sisters and myself when we were children.

Her passion for souls has increased rather than decreased and her interest in missions reaches around the world. Many a missionary's weary day has been brightened by her cheering letters.

My mother is not just dully passing time away as the years grow upon her; she is greeting each new morn with joy and living every moment to its fullest. Though her body may some day grow slower, I pray God that her spirit never shall.—Zylpha L. Hoover

"When Mother Prays . . ."

When I think of my childhood and my home, I think almost immediately of my mother on her knees praying. She prayed about our groceries, the dresses we needed, and for God to help her to stretch the material and get the pattern on just right so she could make a needed garment.

Whenever we needed to move, the problem of a house didn't bother Mother. She just told God when we needed it and packed as if it would be there—and it was!

When we had problems or fears, we just told Mother, knowing that they were as good as answered right then. Here's a secret—if we wanted to do something wrong we didn't ask her to pray; knowing what God would tell her kept us from doing it anyway.

Did God always answer? Yes, He did, for you see she never prayed selfishly. Nor did she fret and stew about how and when He would answer. It was sort of like writing to a close friend—you don't worry if she will answer; your close friendship tells you she will.

Even though I am now married, with children of my own, it encourages me day by day to know that we are being remembered in Mother's prayers.

In this world of distrust, turmoil, and fear, I wonder what a change we would see if our present generation could say, "When Mother prays . . .!"

—Betty Powers Runyon in *Herald of Holiness*

WHOLE NUMBER 6106 VOLUME 119 NUMBER 18

The Wesleyan Methodist

George E. Failing, *Editor*
E. L. Kierstead, *Publisher*
Marian Wilson, *Office Editor*

Contributing Editors
Gen'l Supt. B. H. Phaup
Gen'l Supt. Harold K. Sheets
Gen'l Supt. R. D. Reisdorph

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matters to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

● the Chicago Motor Club *Motor News* that "at present, more than 40¢ of every tax dollar collected from federal taxes for automobiles, trucks, and buses, parts and accessories, tires and tubes, are channeled into the general treasury and away from highway puposes." Is this honesty in government?

● in March 27 issue of *U.S. News and World Report* that "chemical compounds that weaken a soldier so that he cannot carry out his military function have been developed. The soldier suffers no permanent injury. According to General Stubbs, one compound under investigation causes a marked ascending paralysis. The subject first loses the ability to stand. The upper extremities cease to function next, but breathing continues." Perhaps this chemical will turn out to be more useful than thermo-nuclear bombs.

● in the same issue of *U.S. News* that infectious venereal disease cases have increased 172% since 1957. In New York City the VD rate has risen 300% in three years. Dr. William J. Brown, of the U. S. Public Health Service, interprets these figures as meaning "a lowering of moral standards."

● that the city of Rome is going Communist at a rapid rate. Many times it has been stated that the Roman Catholic Church is the most effective foe of Communism in the world. *The New York Times* takes issue with that position and reveals how the Vatican is dreadfully concerned about the rapid growth of Communism in the "eternal city." Now, one out of every three voting citizens of Rome is a Communist or pro-Communist, and the city is considered one of the most Communistic capitals in the West. "There is much soul-searching going on these days among Catholics on what they should do that they have not done to stem the Red tide," the *Times* article says. Is Catholicism really the world's greatest deterrent to Communism?

● the beautiful memorial issue of *Eternity*, March issue, in honor of the late Dr. Donald Barnhouse. The story of the life and work of Dr. Barnhouse is well told. The issue features a sermon written only a few months ago, on "Death Shall Not Separate Us," a glorious expression of faith.

● in the March 8 issue of *Christian Century* that "the drys no longer have a monopoly on concern about temperance. The dry temperance movement is more than a century old and has made notable achievements in our culture in spite of the failure of prohibition. There has never been a general moderation movement, although one seems to be in the making at present." The article by Albion R. King suggests that "proponents of abstinence and proponents of moderation should combine forces to deal with the alcohol problem."

● a provoking article in the March 7 issue of *The Mennonite* bearing the title, "On the Topic of the Tax." Frank H. Epp, along with many of the rest of us, is alarmed at steadily increasing taxes. As Christians we do not protest taxes primarily because they are high. We do protest that two-thirds of the tax dollar goes into the armament program. Mr. Epp reminds us of ex-President Eisenhower's warning concerning the power of the indus-

(*page* 12 *please*)

Mom Counts Blessings

FAY WILLIAMS

ON A COLD DAY in February of this year, my married daughter and I drove from Little Rock to Conway for a visit with my 83-year-old mother, Mrs. R. F. Adams. But before going, I called her on the phone to find out "if she was receiving" because mama gets around.

"Yes, come on—" she said and hesitated. "You may have forgotten about this being the regular day for our T E L Sunday school class luncheon. But that's all right; I'd like for you both to be my guests."

After I said we would enjoy that, mama suggested that we come early. "I've got to gather up a load of women in my car and take them to church," she explained. "I've just finished baking egg custards."

We enjoyed the day immensely. My daughter was amused to hear the T E L ladies call each other by their given names and refer to themselves as "girls." But what astounded us was mama's report as sunshine chairman. "As you know the weather has been bad for several days," she began, "so I don't have a very good report. During the past week, I have made only 16 visits for the church . . ."

I held my breath. Sixteen visits in one week! And it had been cold, rainy, blustery! Surely mama meant to say month instead of week. These thoughts raced through my mind. I would ask more about it when we returned to her apartment, and I did.

Mama smiled and said, "Sixteen visits last week was a bad report. I had hoped to make many more. This was the first week of the month and I had new Home Life magazines to put out."

On our way back to Little Rock my daughter commented, "The rocking chair hasn't got grandmother, she's too busy. Why, she would die of boredom if she couldn't be active."

Mother, grandmother, and great grandmother, she has reached the years we speak of as "advanced." Still mama is in the mainstream of life and is as personable, interesting, and useful at 83 as she was at 20, 30, or 40. She thinks all people could profit by the advice recently given by Dr. Theodore Klumpp of New York City who is a member of the A.M.A.'s committee on aging.

"Get as much mileage out of your body as possible," said he. "Forget talk about slowing down because inactivity means atrophy or wasting away of both mind and body."

During the past 10 years mama has suffered from a few setbacks: first it was a broken hip, then a major operation, next a ruptured disc, and then a broken arm. She not only pulled through them all but is almost as good as new. If you ask now how she manages to overcome these ailments, her reply will be: "I never was a person to sit down and feel sorry for myself."

One "daughter-in-love" had this to say, "That's so true. She counts her blessings both backward and forward. But to me she is the greatest blessing of all."

Another son's wife, commenting on the after-effects of mama's broken hip, said, "Oh, she has a slight limp—but limps with a gallop."

Death is no stranger to an 83-year-old woman. The greatest blow it dealt her was a few days before Christmas in 1939 when papa was taken. Like thousands of others who have lost a companion mama asked, "What will I do? Where will I live? Can I ever be happy again?"

With the passing of time her course was perfectly obvious: She would sell the old family home and buy a duplex. And I don't think it was a coincidence that she found a buyer for the home, also a duplex that exactly fitted her needs and financial ability—almost simultaneously. So mama built a new life, found other joys and interests. Her apartment today is the happy gathering place for relatives and friends.

Several times, when women living in or around Conway have been bereft, people have advised them to talk with Mrs. Adams. Said one, "She has more faith and common sense, mixed with a

---

Mrs. Williams is the wife of Judge Guy Williams, Little Rock. Baptist Press Feature through courtesy of Editor Erwin L. McDonald of Arkansas Baptist.

great love for helping others, than anyone else I know."

In thinking of her faith and courageous spirit, my husband says that mama possesses a good supply of "spiritual penicillin" which we all would like to have. It carried her over another period of sorrow following the death of a son in February, 1950, a brilliant young lawyer living in Lubbock, Texas. He was a victim of leukemia.

Daily Bible reading has contributed richly to her life. Every room in the house serves as her little private chapel, even the bathroom. We tease her about that.

Mama and papa were the parents of six children, four boys and two girls, and every one of us can testify that mama has a very strict moral code which she expected us to heed. My sister says, "When I was a child I thought that if I told a lie or stole anything that some sort of punishment would appear instantly and consume me right on the spot. I have not gotten away from it; I still can't lie or steal."

On Wednesday night we youngsters had to have a lot of studying to escape prayer meeting. On Sunday morning we had to be sick in bed to miss Sunday school. This didn't happen often because our family enjoyed better than average health.

In our household every member had regular chores and we children found various—and sometimes amusing—ways to earn a little cash, so we developed great respect for a penny. It was the only way that our parents could send us all to college.

I can hear mama now as she used to say: "Don't worry about what's on your back, worry about getting something into your head . . . Pretty is as pretty does . . ."

Time has been kind to her. She has charm and flowering of personality undreamed of in younger days. And there are signs that she might be developing a modest bit of vanity, at least we children are indulging her in it.

Worshiping with her on this Mother's Day will be all her living children with their spouses, also many of the grandchildren and great-grandchildren. And when we get together for Sunday dinner someone will surely tell this favorite story: Once, we were discussing mama's accomplishments and beloved character traits when a five-year-old great-grandson spoke up: "Yes, but it would be a whole lot bettah if she prayed for herself," he said solemnly. "Me and my little sistah have to pray for her every night."

remember servicemen's day!

MAY 21

Inside Looking Out

IT MAKES a difference whether one is on the *inside* looking out, or the *outside* looking in, but there is no place where the difference is greater than in case of the Armed Forces. *Inside* is the only place where one meets and observes certain phases of this great organization.

Entering the Armed Forces is a unique experience for anyone; he moves from the freedom of civilian life to a sphere where activities are carried on by "Orders," and "by the numbers."

Upon enlistment, one becomes a part of regimentation and may be lost in the crowd. It is easy for him to conclude that no one is interested in him personally, but only in the contribution he may make to a cause.

If one concludes that no one cares for him, he is tempted to care less for himself. Consequently he may yield to impulses and temptations to which he would not surrender under different circumstances.

Who cares? is the question that often flashes through the mind of one who has been uprooted from his home, his local community, his church and his friends.

The question, Who cares? is far more than a flash in the mind of a soldier. It is pertinent to every parent, friend, and Christian worker.

Few things are more degrading to a young person in the Armed Forces than to be "left on his own" without assistance from his Church, family, and friends.

The writer has observed this from the *inside*. I would personally entreat parents, friends, neighbors, and the Church to keep in vital contact with their members who are in the Armed Forces.

May 21, 1961, has been especially designated as the day when Wesleyan Methodism will say to her young men and women in the Armed Forces, "We care! We have not forgotten you! We are praying for you! We are giving of our means to assist you!"

General Superintendent R. D. REISDORPH

A Consuming Fire

A MAN must have a keen, clear vision of sin, as an enormity of the ages, never to be excused, if he is to be tender and compassionate toward the man who is a sinner. That is a false conception of love which imagines God is not a God of judgment.

All this talk about God being such a God of love that He passes lightly over sin, is the misunderstanding of what love is. Love is the sworn foe of sin for ever, and the instant God begins to excuse sin, as we are too often rashly doing, He proves He does not love man! If God excuses sin in me and lets me go on, just saying, "Well, he is frail and infirm, it does not matter," God himself, by such action, would insure my ruin. It is because He is a consuming fire to sin and never signs a truce with it, within the sphere of His own kingdom or in the world anywhere, that He is a God of love. Directly people begin to say, "Where is the God of judgment?" they are guilty of high treason, and I believe that has been the peculiar sin of a good many years. —*G. Campbell Morgan*

The Right of Private Judgment

Final Chapter

ROY S. NICHOLSON

FEW WHO READ Paragraph 34 of our Discipline:

"Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellowmen"

realize the significance of those words by which Wesleyan Methodism links itself solidly to one of the four Pillars of Protestantism.

This principle of the right of private judgment, or "the right of every Christian to follow the dictates of his own conscience, the moral sense which helps him to determine the difference between right and wrong in matters of faith and practice," has been called the "central truth" of Protestantism's intellectual heritage. How wonderful for man—after living for centuries under the dominance of a system which virtually said: "Thou shalt *not* think"—to find himself free to "think as profoundly as he may and as independently as he will upon every question of life, including the most important of all themes, namely, religion."

Freedom to Think Is Dangerous

There are some who fear that freedom to think for one's self is dangerous. It is! There is only one thing more dangerous: the lack of freedom to think. When individuals have the freedom to think all of them may not come to the same conclusions on all points. One must be prepared for that. The right to differ and to dissent is "of the essence of Protestantism.'

Freedom to think involves the right to read the Bible for one's self and to form his own judgment of its meaning, under the enlightenment of the Holy Spirit. Protestantism believes this to be not only a right which man may enjoy, but also a duty which he must perform, a responsibility from which he cannot escape. God's Word exhorts man to "prove all things" (I Thess. 5: 21) in order that he may "hold fast that which is good." The Berean Christians were commended because they searched the Scriptures discriminatingly (Acts 17:11). Jesus said that the Sadducees erred because they knew not the Scriptures, neither the power of God (Mark 12:24). Jesus also referred to Abraham's reply to Dives' entreaty (Luke 16:29) saying that the living should attend to God's Word and not await a visit by messengers from the spirit realm. Isaiah (8:20) long ago urged the people to studiously compare the Scriptures to discover their agreement with the truth. Any lack of such agreement proved that there was "no light in them."

Jesus Encouraged Man's Quest for Truth

Jesus declared, "Ye shall know the truth, and the truth shall make you free" (John 8:32), and in John 14:6 He declared himself to be "the way, the truth, and the life." His clear message was: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). How different from His teaching is the decree of the Council of Trent in making the Catholic Church the sole guide and authority in Scripture interpretation: "In matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held by holy Mother Church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the fathers even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law" (McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature,* Harper and Brothers, 1894, vol. 8, p. 602).

"Leo XIII, in his encyclical letter of June 20, 1888, said, 'It is in no wise permitted to demand, defend, or grant liberty of thought, or of the press, or of teaching, or of religion' " (A. Augustus Hobson, *Positive Protestantism,* The Griffith and Rowland Press, 1917, p. 137).

Denial of Liberty to Think Is Absurd

Archbishop Whatley declared that the popish heresy which denied one the right of private judgment in matters of faith and morals destroys individual responsibility. One may feel unfit to make certain decisions. He may wish that he did not have to face the responsibility for some decisions. But one cannot avoid this responsibility. In resolving to put one's self under the guidance of another whom he will implicitly follow, man does in fact "decide on his own private judgment, that one most important point which includes in it all other decisions relative to religion" (Whatley, quoted in McClintock and Strong, *op. cit.,* p. 602).

It seems absurd that the Church which denies man's right to think for himself, expects him to exercise such a right in order to decide to let it think for him; but once that decision has been made it denies him the right to private thinking in matters pertaining to faith and morals.

There Are Inescapable Safeguards

Man's inherent right to private judgment is not without adequate safeguards. He is not free to disregard proper authority and to do entirely as he may please. He is bound to be governed by the majority rule although he may disagree with the majority opinion. Without that safeguard civil law would decay and anarchy would prevail. Wesleyan Methodism's Founding Fathers, who had felt the sting of the authoritarian power of those who tried to intimidate the Abolitionists, limited the right of free thought and free speech by "the laws of God and the rights of his fellowmen." Those are right and reasonable safeguards. God's law is man's supreme authority; and the rights of one's fellowmen are as sacred, and of equal value, as his own.

Abraham Lincoln felt that when one denied any man his inherent rights he helped to extinguish the lights of morality. The basic philosophy back of each of the conflicting views respecting the right of private judgment is this: The Protestant theory of the mind is "that it is trustworthy, and that if the mental

(page 8 please)

Dr. Roy S. Nicholson is the chairman of the Department of Religion at Central Wesleyan College (S. C.).

E. W. LAWRENCE
London

Onward From Coverdale

William Tyndale died at the stake in 1536, but the greatest memorial to his work is the English Bible itself, for the versions we use to-day are based, principally, on his earlier work. Even during the closing half of the sixteenth century, the seed which he'd sown and nourished so faithfully sprang up into a glorious harvest.

In the Augustinian monastery at Cambridge at this time, there was a young man who was to leave his life's mark on Bible translation, Miles Coverdale. His one great aim in his early years was to obtain a deeper knowledge of the Word of God.

Assembled in the Chapter House, at Old St. Paul's, London, on December 21, 1534, Convocation gathered to hear a proposition of Cranmer's to the effect that something should be done to meet the increasing need for copies of the Scriptures in English. This was two years before the martyrdom of Tyndale. He was, at that time, in Belgium, and copies of his translations had been circulating throughout the land. Cranmer was archbishop of Canterbury, having been elected to that position by Henry VIII, because he'd taken sides with the monarch in his quarrel with the pope. Events were favorable for Bible translation.

Coverdale made a special translation from the Latin, though he also used Tyndale's works, and this was published in Antwerp, in 1535. He departed from Tyndale by using some of the older and more ecclesiastical words such as "priest" and "penance." The work as a whole was not favorably received in England. Cranmer stated a preference for a translation that could be published in this land, and which might also be authorized by the king (Henry). Incidentally an edition of Coverdale's Bible was printed in Southwark, London, in 1537. It went forth with "the king's most gracious license."

The "Thomas Matthew Bible"

This appeared in 1537, printed "somewhere" on the continent. In so far as the actual text is concerned, two thirds of it is a reproduction of Tyndale's work, and the remainder Coverdale's, with some alterations.

The name Matthew is an assumed one, though identity has always been placed with the martyr, James Rogers. He had been with William Tyndale, in Antwerp, for some years. The translation bears a dedication to Henry VIII. A new feature in Bible publication is evidenced in the notes that were appended, similar I should think to the Scofield Reference Bible of our day. Many of these notes were of a highly controversial nature, and openly opposed the errors of the Roman church.

Rogers, we said, was Thomas Matthew. It is known that he went by the name of Matthew, and in the sentence that was pronounced over him, before his death at the stake years later, he was four times called Johannes Rogers alias Matthew.

The "Matthew Bible" was appraised by Bishop Westcott, the Greek scholar. In his own book *The History of the English Bible* he said: "From Matthew's Bible, itself a combination of the labors of Tyndale and Coverdale, all later revisions have been successively formed."

Slighted at first, this translation later came into great demand, and another edition of it, edited by one Richard Tavener, was published in Fleet Street, London, 1537.

The Great Bible

This appeared in 1539. It was printed in large folio size, 13¾ inches by 7½ inches, hence the name Great Bible. It was actually a revision of the Matthew Bible.

At that time the best paper attainable could only be secured in France, and with the assistance and zealous influence of Thomas Cromwell, the earl of Essex, Coverdale was able to bring this through the press in Paris. Coverdale acted as editor, and one Grafton went to Paris, at Cromwell's request, to superintend the actual printing.

Rapid progress was made during the summer of 1538, then in December of that year the Inquisition got to work, and prohibited them from continuing the work, under severe penalties. They were forced to flee the country, and return to England, taking with them as many as possible of the sheets already printed. Through the good office of Cromwell, the English team was able to return to Paris. They succeeded in recovering the material they had left behind, and the completed work saw the light of day in 1539. The Great Bible appeared with this title: *The Bible in Englyshe, that is to saye, the contents of all the holy scrypture, bothe of ye old and newe testamente, truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges. Printed by Rychard and Grafton and Edward Whitchurch. Cum privilegio ad imprimendum solum 1539.*

This is the actual Bible that was set up in every parish church in the land, at the king's (Henry VIII) command. The people were told to use it "reverently and humbly!"

The king's command to the clergy said that "one boke of the whole Bible of the largest volume in English be set up in the Churches before Christmas." The king's command was obeyed, though with great reluctance on the part of many among the clergy. Put within the reach of the common people, it gave a mighty impetus to Bible reading. Thus it was that William Tyndale's dying prayer found a remarkable answer: "Lord, open the king of England's eyes."

Another royal proclamation was made in 1541, May, as it transpired that some had, after all, neglected to provide the required copy in the churches. ●

Report Number Four by ARTHUR W. LYNIP

The Way to the Filipino Heart

THE AMERICAN missionary, new to the field, is two entirely different persons.

As seen by those who send him and possibly by himself, he is one who puts his life on the line to fulfill a personal call to proclaim the Gospel. For Christ's sake he loves these people whom he has never before seen. Out of heart loyalty to his Master, he has turned away from family, home, familiar scenes and he has given himself to a strange and disconcerting life. He may not mourn for his home, but fairness requires recognition that he is paying a high personal price for the privilege of hard work, difficult to evaluate.

This he probably senses. He also knows that he may be one of those who will be asked to lay down his life. This, too, he is willing to do.

How does the national, the recipient of this priceless gift, regard him?

A foreigner has come into his society. The mark of any stranger is strangeness. This one looks, talks, acts and thinks differently. He is a curiosity existing mainly on the sense level. The missionary's skin is white; this is intriguing. He is tall; this is impressive. He is rich; this arouses envy.

The newcomer announces a teaching that is supposed to make the national better and happier. It is supposed to assure him of Heaven. But will it do these things? He lives a distinctly different life. He is not subject to any of the problems, temptations or gratifications of the national. How can one who is so nearly a separate creation, who comes from another world, know what's good for the native?

In effect the national says, "I cannot explain his peculiar ways. Why should I try? I do not know why he has come to live with us nor do I really care. I have enough problems without bothering myself about him. He is of another nation. He is of another race. He is rich. We have nothing in common."

A great disparity between these two points of view is worth careful note: the missionary may see himself as having given up everything to win these people to the Lord. But the unconverted national sees him as a character of unaccountable ways and of great possessions.

A Rich Missionary

Why is the missionary to the Philippines regarded as rich?

For these reasons: He has several changes of clothes. He lives in a wooden house. He sleeps on a bed. He does not have to work. He has an abundance of food. He has money in his pocket.

In contrast, the rural Filipino typically has one "best" outfit of clothes. The rest are worn and patched. He lives in a bamboo hut. He sleeps on a mat on the floor. He has to work. He has food at harvest time but may be reduced to starvation rations between harvests. He owes money, or, at best, has only paltry savings stored in a section of bamboo.

Consider wage scales in the Philippines: the National Minimum Wage is 90 pesos a month ($30), but an agricultural worker may be paid as little as 50 pesos a month ($17). A minister will receive 65 pesos a month ($23), plus food donations. A teacher receives 150 pesos a month ($50).

The cost of the typical Filipino diet is proportional to these wages, but cloth and shoes are largely imported and are priced about the same as they are in the U. S. This is also true of medicines and manufactured articles of any sort.

Not only is the national poor, but a racial characteristic promises to keep him poor. Filipinos have been blessed with incorrigibly generous natures. As soon as one makes a little gain, his relatives and neighbors move in for their shares. They will not be disappointed, for none can stand to be branded a miser. A family will take on a debt requiring years to repay in order to give a proper feast for a christening. At such a time almost an entire village will be fed at one man's expense. And these, having dined regally, will depart without an expression of appreciation.

What does the missionary do to establish rapport with his people? What can be more natural than to show interest by way of his own generosity? What other gesture could be more ap-

Report by ARTHUR W. LYNIP

The Way to the Filipino Heart

(*from page* 7)

propriate? An article of clothing, a packing case, a slight over-payment for produce or service. Thus is confirmed in the national's mind the assumption of affluence and thus is opened the possibility of gain for himself.

The Role of Saint Nicholas

The temptation of the missionary goes on from that point. His little margin of funds seems to hold promise for direct production of spiritual results. Some even say, "Nowhere else can so little buy so much."

Rev. Mr. Quan is prepared for the ministry but unable to devote his time to church work because his congregation is unable to pay a living wage. Twenty-five dollars a month will nicely pay that salary.

Mrs. Salamat lacks food for her children because her drunken husband fails to provide. A few pesos now and again will save a family, it seems.

Marie Dalaga ought to be in school. She might possibly contract an unhappy marriage if she is not given a chance. Ten pesos a month will pay her bill.

The sum of such charity is that the missionary may gather around him those who need material help and who are willing to accept material aid. Whether these include the spiritually hungry is problematical.

This condition in itself might be only temporarily unhappy if it were controlled and gradually curtailed. If continued complications arise, the Filipino learns to depend on the missionary and not on the Lord, upon people instead of prayer. But spiritual life and spiritual strength are not obtained second hand.

No "Little Brown Brother"

Mission boards can fall prey to the above temptation with the result that the burden for converting souls that initiated action becomes converted to a foreign public welfare program under church auspices.

The Wesleyan Methodist World Mission program has long been committed to promoting indigenous national churches. It has sedulously avoided bringing up a missionary-dominated church that will be too weak to survive when left to its own resources. Such a point of view is essential to work in the Philippines where the unwise use of funds can frustrate every hope for good.

Strangely, every step of advance toward building an indigenous church is initially as beset by adverse public reaction as the development of subsidized programs can be heralded as marvelous victories.

A medical clinic insists that every patient pay a fixed charge for an operation. Medicines are sold, not given away. A critic arises, "You refuse needy people aid because they cannot pay. This in the Name of Christ!"

A missionary school requires every pupil to pay tuition. Alarmed, a constituent demands, "Would you send a worthy student home because he is unable to meet the payments?"

The truth is that the cruelest of practices is that which *does not* require the medical fee or the tuition. Unwise and unkind is the missionary who denies the national the right to sacrifice and pay his share of a cost. The Lord Jesus did not deny the widow her privilege of giving all that she had in her act of faith.

Congregations build churches. Churches are not to be built for congregations. If an outsider takes away the prayer burden, the sacrifice burden, the work burden, he robs the people he most wants to help.

Someone protests, "But these people are poor. They must have help to get started."

Aid can be given, but it should be given scripturally: "Let not the right hand know." The missionary, the board, must give cautiously, prayerfully. A self-respecting Filipino cannot accept the "little brown brother" approach that exudes superiority and condescension.

Giving is to be as one might help a noble relative who is in difficulty but who can not bear to receive charity.

The way to the heart of the Filipino is not through his pocketbook. It is through respect, through a holding out of the Word without entanglements related to personality or purse.

The blight of American materialism is conveyed in raw, unadorned giving.

Christian love finds a way to help people find their own way to God through Christ and to find their own answers to their own problems, under His merciful and kindly guidance. ●

Pillars of Protestantism

(*from page* 5)

faculties are properly developed and the moral and spiritual nature filled with the Spirit of Christ, those intellectual faculties will, in their free exercise, find the truth. Jesus challenged men to this free exercise when He said, 'Seek and ye shall find . . . The Roman [Catholic] theory is that the free exercise of the reasoning powers of man will lead first to confusion and ultimately to fundamental error." (See Wafford T. Duncan, *Our Protestant Heritage*, p. 36-37).

What Does It Matter?

The Protestant defense of the right of private judgment does not mean that what one believes does not matter. We are not indifferent or careless. What one believes does matter. It can be of eternal importance. But one must believe what he does because of the conviction that it is true despite the tests to which questions, doubts, and critical investigations may expose it. It is not accepted because one says that it ought to be accepted. It must have a sound basis, and commend itself to his judgment as right.

The Protestant view of the right of private judgment "puts the sanctity of the individual conscience above submission to external authority. It puts the individual's welfare beyond the reach of all human tyranny and makes him a free man." This view has promoted democratic ideas and ideals everywhere. It promotes freedom and justice, and dethrones tyranny and injustice.

At this crucial hour in American (and world) history all true Protestants need to be instructed concerning their heritage and challenged to faithfully defend their religious convictions. A compromising Protestantism can destroy the gains of centuries in one or two generations.

We cannot sleep. We must not be at ease in Zion. If the day should come when the American people so far forget the value of private judgment that they accept the authoritarian voice of Catholicism in faith and morals through the forfeiture of the right to private judgment, the next step could very well be the acceptance of an economic system based on an "authoritarian class"; and from that to a political system based on an "authoritarian party." Then democracy will be buried, and freedom will have become something about which one reads, if the dictators dare to leave anything to be read. May God help us to cherish and defend the right of private judgment —now! ●

JAMES J. HARRIS writes on his

IMPRESSIONS

of the Caribbean Tour

Part I

JUST TWO HOURS AWAY—In less than two hours from Miami the farthest point in the "Caribbean Mission" had been reached. All three of the islands visited, Puerto Rico, Haiti, and Jamaica, represent tremendous challenge to Wesleyan World Missions. Though my knowledge of Africa has been received second hand from missionaries and geography books, yet I had the impression of being in Africa during the 12 days in Haiti because of the climate, tropical foliage, thatched huts and, of course, the dark faces.

SPIRITUAL REVOLUTION—Typical of the spiritual revolution taking place in the Caribbean is the awakening on the Island of La Gonave in Haiti. Ten years ago there was no Wesleyan compound there, but on March 26, 1961, there were upwards of 500 souls singing the praises of God at the convention in the church of Anse-a-Galets. Facilities were taxed to the limit in Puerto Rico the previous Sunday, and in Jamaica the following one. This is what God has wrought through His faithful servants. Here is proof of answered prayer!

KEEN MINDS AND WARM HEARTS—It was a thrill to hear these youth speak, testify and pray. Though our purpose was to minister, yet time and time again, with grace in their hearts, they ministered to me. Wesleyan youth in these three islands are truly beginning to bear their share of the yoke.

BABEL AFTERMATH—The far reaching effects of the Tower of Babel were evident in Puerto Rico and Haiti with their unintelligible voices. And the inability to communicate without an "interrupter" (as some call it) poses as one of the great obstacles to missionary endeavor.

The fine corps of interpreters helped overcome this barrier. These were: Lebron, Martinez, Diaz, Heavilin in Puerto Rico; Barnett, Crapo, Troyer, McCandless, Ortlip and Ferdinand in Haiti. No interpreters were needed in English speaking Jamaica.

A smile and a warm hand clasp are translated the same in any man's language, so we relied heavily on them.

CHRISTIAN EDUCATION — Principal Robert Stowell and his staff at the Wesleyan Academy in San Juan are doing a great job in providing Christian education to the 198 students enrolled there, as is Madam Narcese with her 84 Haitians on La Gonave. There they expected an enrollment of 35, so you can understand the need of teacher assistance.

The Bible schools are being greatly used, too, in grounding youth in the truth and helping to prepare national ministers for their place in the Spiritual revolution.

OVERHEAD LUGGAGE—Here at home, cars driving into convention sites with top luggage carriers is a very familiar sight, but I was totally unprepared to see nearly 200 youth arriving at Petit Goave, Haiti, with their luggage on their heads. One group had walked about 40 miles over rugged mountains, their trip had taken 6 to 8 hours. That's endurance! That's desire!

ONE VOICE OF PRAYER—One may be called upon to voice prayer to God, but when the spirit of prayer comes on a Haitian prayer meeting that one voice is soon enveloped in a mighty, total volume of prayer to God.

Though all other services ran on Haitian time (from 30 minutes to over an hour late) never did we come to the 6:30 prayer hour without finding it in progress. This says all I need to say.

IMPACT OF A GIFT—The Volkswagen bus for San Juan; church construction funds for Bethlehem, Haiti; and books, books and more books for Jamaica were graciously received.

Never to be forgotten will be the eloquent, yet completely unrehearsed and spontaneous "thank you" from Frere Edner Valcourt who ministers to the Bethlehem congregation.

After leaving the four-wheel-drive Chevy truck and walking about 35 minutes, we came upon the church structure with a roof, two walls, and a dirt floor. Bob McIntyre had written a simple statement on a slip of paper—"This represents the gift of American Wesleyan Youth towards the completion of the Bethlehem Church." Immediately upon its being read, Frere Edner was on his feet with his moving response. Among other things, he said, "This gift will be a lasting monument to the generosity of American Wesleyan Youth."

When our Executive Secretary rose to reply to Frere Edner, he was so overcome with emotion that all he could do was weep. Then both men wept as they embraced each other.

Wesleyan Youth, your Youth Week offering has been received with deep, heartfelt gratitude.

CULTURAL LIFE—Our missionaries not only spread the Good News but they also bring to each field a higher cultural level. The close harmony of a double male quartet, the precision of a forty-voice choir and a trumpet trio, executed beautifully, attest to efficient and patient training on the part of the staff. You can be proud of Wesleyan missions and the high caliber of its staff.

SEEKERS—It is not possible to "balance the books" at this time on the "Caribbean Mission." There were many seekers, sometimes as high as 30 and 40. Of course there were the professional and the habitual seekers, but as well there were honest inquirers. The spirit of conviction varied from time to time but could be indicated quite accurately by the degree and intensity of prayer around the altar.

There were many testimonies of clear-cut decision and a goodly number who came forward to "repent" for the first time.

(To be continued)

Rev. James Harris is general president of Wesleyan Youth and accompanied General Secretary Robert W. McIntyre on a special mission to the Caribbean. In this article and in another one to follow, impressions of the trip are given. These are important to all Wesleyan Methodists.

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

Archie L. Mudgett Elected President in

Special California Conference Session

A SPECIAL session of conference as provided for in paragraph 175 of our book of Discipline was held April 6 in the Arrow Highway Church in Covina, California. The purpose for this special session was to consider a full-time presidency to become effective at the regular conference session which will be held June 26. It was felt that this decision should be made now rather than in the June gathering in order to make the necessary adjustments both by the conference and local churches as well as by the man who would be selected. For several years the conference has not had a traveling president. During the last three years the president, Rev. Clinton W. Jones, was free for week-end services only inasmuch as he was devoting full time to teaching and pursuing academic studies preparatory to a Ph.D. degree in psychology. This was the first special session ever held by the conference and it had the seal of God upon it. A goodly number of delegates, members, and visitors attended. All seemed to feel that a forward movement by the California Conference was about to take place. The body went about the task seriously and yet enthusiastically. Some referred to the session as being the best they had ever known in the California Conference.

A committee composed of Rev. Clinton Jones, Rev. A. L. Mudgett, Rev. Orval Butcher and Laymen William Marshburn and Ted Stewart along with the writer presented recommendations concerning a full-time presidency with a financial plan to support the same. By a vote of 46-3 the conference adopted the recommendation for a full-time president. The financial cost to underwrite such a program was realistically faced. By a vote of 44-5 the conference accepted the financial plan outlined by the committee. This is a forward step and an added financial responsibility but the body accepted this additional financial cost overwhelmingly. The committee asked the writer to present to the conference the "Conference President's Position and the Responsibility and Duties of the Pastor and Local Churches to the President." This presentation was enthusiastically received and it was felt by many that the conference gladly accepted the concept of full-time supervision.

When it came time to select the president a nominating ballot was cast. Rev. Clinton W. Jones, who received the highest vote, stated: "I will not say that I will not accept the office of a full-time presidency if elected, but I feel that there is a certain member of this conference that should be elected. He has worked hard and is qualified for the task. I am completely objective in my feelings and statements." Rev. Orval C. Butcher who likewise received a number of votes stated: "I am not being pretentious nor do I infer that you would elect me. However, if I should be elected by this body, I would have to decline. I feel God would have me to continue my ministry at the Skyline Church." The electing ballot was then cast which revealed that Rev. Archie L. Mudgett was chosen president of the California Conference to become effective at the June conference occasion.

A melting spirit was in evidence as Brother and Sister Mudgett knelt around the altar as former presidents, George Thomas, Charlie Butcher, Sherwood Eddy, and the present president, Clinton W. Jones, laid their hands on them and Rev. Charlie Butcher prayed that God would give His special anointing for the new task. Members and visitors gathered around the altar to join in this prayer. The entire audience extended the right hand of fellowship as a pledge to the new president of their loyal support and cooperation.

It was a pleasure to preside over this session. The business moved with smoothness and dispatch. It is felt this new move will make for a total church emphasis and direction in a way that a part-time presidency never could. This new move will make for cohesiveness and coordination in the total conference and denominational program.

God has blessed the ministry and services of Brother Jones to the conference. God used him to bring the conference to the place that it was ready for full-time supervision. Excellent numerical and spiritual gains have been registered. He is held as an esteemed brother by the conference.

Brother Mudgett will begin his administrative duties with the solid support of the conference. The Arrow Highway Church, while feeling keenly their loss, acquiesced to the higher call of the conference. They feel complimented that their pastor was chosen as a conference leader. Supplying this church will not be easy but the committee on Pulpit Supply began immediately making contacts with suitable prospects.

The entire church is asked to pray for the ongoing of the work in California. Pray for the newly elected leader. Make a selection of a pastor for Arrow Highway a subject of special prayer. •

A commission on Armed Forces personnel in the Lutheran Church has suggested that ways be found to utilize retiring military personnel for the church. Dr. Marion J. Greeger, executive secretary of the commission, stated that many military personnel in the 40 to 50 age group will retire to civilian life during the next few years.

"VBS IS OVER. . . for another year! It's never over. VBS is not an end but a beginning. Inner results should be conserved—decisions should ripen into service and holy living."

"Around the with Christ"

VBS FOLLOW-UP

THE ABOVE paragraph begins the follow-up chapter in the Wesleyan Evangelical Teacher Training's text, *Vacation Bible School.* (By the way, it is a good reference book to have on hand. Every church should have at least one copy. Order from Wesley Press for only $1.25.) It's true that VBS isn't over, but in planning for VBS, too many stop as soon as the closing program is given. They don't give any thought to the follow-up. Let's reap the VBS harvest this year. Start right now to build plans that will result in spiritual victories. After all, the three main objectives of VBS are: 1) to lead children and adults to Christ, 2) to guide pupils in Christian growth, and 3) to develop pupils for Christian service. The VBS follow-up will help to realize and make certain that these purposes are reached.

The question to ask following Vacation Bible School is this, "Did my VBS set in motion lasting spiritual values?" In other words:

- How many genuinely professed to accept Christ as Saviour?
- Are definite evidences of spiritual growth visible, such as a

  Desire to please God, to be more like Christ?

  Determination to read God's Word and pray daily?

  Greater interest in and reverence for the Bible?

  Willingness to pray in class?

  Willingness to give sacrificially?

  Consideration for others?

  Witnessing to others?

Here are some suggestions to help achieve the best possible follow-up in your Vacation Bible School this summer.

THE CLOSING PROGRAM (Specific details for the program may be found in the *Leader's Manual* for "Around the World with Christ." Good hints on how to have a VBS program are in *How-To-Do-It,* pp. 26-29.)

- Why have a closing program? To show the importance of a VBS, to honor the staff, to commend the pupils for their faithfulness and work, to demonstrate the work accomplished, and to teach God's Word. The program should never be merely to entertain.
- Preparation for the closing program should include: careful planning, extensive advertising, and intensive practice.
- Elements of the program include: presentation, exhibition of the work, graduation, refreshments, "extras," decorations, printed programs, recognition of the general superintendent, offering. (WETT's VBS textbook goes into detail on each of these items.)

AFTER VACATION BIBLE SCHOOL

- Give each teacher an evaluation list at the last staff meeting before VBS starts. During the first week after VBS, call a final staff meeting and go over the list. The list could include such major items as daily program, staff, supplies and materials, facilities and equipment, etc., with a breakdown under each.
- Have a picnic, supper, etc. to encourage attendance at this last staff meeting.
- Give each worker a certificate of appreciation.
- Take care of leftover supplies. Keep samples of all materials for future use. Prepare a VBS record scrapbook.
- Prepare a report of statistics about the school and a summary of the evaluation. Leave this for next year's workers. Share the results with the entire church.
- Check enrollment for prospects. Have a visitation program and have teachers call on their own pupils. Follow-up all pupils and workers, those who accepted Christ, the unsaved, pupils already saved, the little children, the new pupils, the leaders, any interests and ideas that came from VBS.
- Preserve the enthusiasm developed in VBS. Keep *pupils* in touch with each other and provide for spiritual growth during the year. See that they become enrolled in the Sunday school. Other activities may be provided, such as weekday Bible clubs (Christian Youth Crusaders), youth clubs, service projects, VBS reunions, Sunday school demonstrations, Sunday evening study groups, socials, rhythm bands, photo displays, VBS news sheets, and so forth.
- Keep in touch with the *parents* who attended the closing program. Urge regular attendance at Sunday school and church. Have a parent-teacher organization, a family night to reach these parents and their families. Keep the *staff* together by social, training, and deeper life activities.

"May God bless you in your relationship to Vacation Bible School. Put your best into it. Learn the joy of proving God. Watch the changed lives of children who are brought to Christ and strengthened in Him. Believe God and your Vacation Bible School will have far-reaching effects in your personal life and upon your church's ministry in the community. Once your church has invested in a full-fledged VBS program, the people will become enthusiastic and the entire community will be blessed by its ministry." ●

Lesson for May 21

Joshua's Great God

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Joshua 10:5-14; Revelation 19:6.

Golden Text: Fear them not: for I have delivered them into thine hand. Joshua 10:8.

M Joshua's Great God. Joshua 10:5-14; Revelation 19:6.
T God Provides Bread. Exodus 16:14-21.
W God Provides Water. Exodus 17:1-7.
T God Sends Angels To Help. II Kings 6:8-17.
F God's Protection and Love. Psalm 91:1-16.
S God's Remedy for Sin. Romans 6:1-11.
S God's Knowledge of Our Needs. Matthew 6:25-34.

Based on outlines copyrighted by National Sunday School Association; used by permission.

Religious News

Vietnam Closed to Missionaries

SAIGON, Vietnam (EP)—Vietnam's 50-year period of unrestricted entry for missionaries has come to a halt. New missionaries of the Southern Baptists, the Mennonite churches and of the Wycliffe Translators and worldwide Evangelization Crusade have been denied entry visas. It said also that veteran missionaries presently on furlough will not be permitted to return.

Reasons? One report suggests curtailment is due to internal unrest and dangers resulting from Communist rebel activity. Another rumor says that "influential government officials of another religious faith contend that the strength of the national Protestant church indicates there is no further need for foreign missionaries.

Urge Religion in Public School

TORONTO, Ont. (EP)—A teacher, a Roman Catholic priest, a Protestant clergyman and several trustees and other delegates all agreed wholeheartedly on one subject at the annual Ontario Education Association convention here. They decried education without religion, saying that such an approach threatens to destroy civilization . . . and that in Ontario, children will be robbed of their birthright if religious education is removed from public schools.

Ontario law permits two half-hour periods of religious instruction each week in public school grades one through eight. Similar instruction is allowed one hour weekly in high schools when principals can find room. Attendance is voluntary. Jewish, Unitarian, Ethical Education and some Protestant groups have been demanding for several months that religious instruction be eliminated in tax-supported schools.

No More Laymen in Greek Orthodox Pulpits

ATHENS, Greece (EP)—An encyclical addressed to all bishops of the Greek Orthodox Churches' Holy Synod declares that lay preachers will no longer be permitted to give sermons in churches or before religious associations. The letter stressed that "the preaching of the Word of God constitutes the Church's teaching power which is granted with validity exclusively only to those who have been consecrated."

'Help Wanted': ULCA Seeks 444 Additional Pastors

NEW YORK (EP)—A report issued here by the Board of Higher Education of the United Lutheran Church in America declares that the group needs 444 additional pastors in the immediate future.

Of the 4,600 congregations in the 2,500,000-member denomination, the report said, 308 parishes are without their own pastors. It had indicated, however, that only 238 of these "were in a position to call and support a pastor."

The report said the additional pastors were required for service in home and overseas missions, chaplaincies and other ministeries as well as for established congregations.

Scriptures Now in 1,165 Tongues

NEW YORK (EP)—The American Bible Society has announced that in 1960 Scripture portions were published for the first time in five more languages of primitive peoples, bringing the number of languages in which some portion of the Scriptures has been translated to 1,165.

Although the Society estimates that the Scriptures have not been translated in some 1,500 languages and dialects, only some 10 per cent of the world's population speaks a tongue in which some Scripture portion has not yet been published.

Graham Ends Greater Miami Crusade

MIAMI BEACH, Fla. (EP)—The final rally of the Billy Graham Greater Miami Crusade ended here with 18,500 persons jamming Convention Hall. The attendees heard, besides Dr. Graham's sermon "Will God Spare America?", a request from President Kennedy asking the evangelist to pray for America. Sen. George Smathers (Dem.-Fla.) interrupted his meeting with President Kennedy and Prime Minister Harold Macmillan to be at the rally. He reported the Chief Executive as saying, "Tell Billy to pray for us."

A spokesman for the Graham association said that in the evangelist's state-wide, three-month Crusade, a total attendance of nearly 750,000 has been registered. Decisions for Christ numbering approximately 12,500 were recorded, he stated. Miami's three-week Crusade had a total attendance of 255,700 with 8,555 recorded decisions for Christ.

Israeli Baptists Publish First Hebrew Monthly

JERUSALEM (EP)—*Hayahad* (Togetherness) is a new 16-page monthly magazine published by the Israel Baptist Convention—first such publication in Israel.

Dead Sea Cave Yields 40 Scrolls

JERUSALEM (EP)—Some 40 papyri scrolls containing flawlessly-written legal and administrative documents have been discovered in the Judean wilderness not far from the Dead Sea. Archaeologists are particularly pleased with the "clarity of language, beauty of script and wealth of detail" which exceed all documents hitherto found among items dating back to the second century, A. D.

Ads Pay for Catholics in India

POONA,India (EP)—Periodic advertising in the Indian press last year resulted in an enrollment of some 3,000 persons in correspondence courses published by Roman Catholics, according to the Catholic Enquiry Center here.

Taiwan Protestants Plan Anti-Communist Rallies

TAIPEI, Taiwan (Formosa) — Anti-communist rallies are set to open in Formosa's major cities. Main purpose of the demonstrations, sponsored by Protestant church leaders and missionaries, is to protest the admission of Communist China to the United Nations.

The meetings will feature noted speakers who will lecture on Communism and warn against the recognition of Red China by the international organization.

The island-wide demonstrations were planned by Protestant leaders at a session in the Taiwan Evangelical Fellowship headquarters here. No rally dates were announced.

Church Group Opposes Birch Society

HOUSTON, Tex. (EP)—The Texas Synod of the Evangelical and Reformed Church (a four-state organization) has charged the controversial John Birch Society with aiding in the destruction of democracy.

A resolution adopted by the group said that the Society sows seeds of mutual distrust and fear through false witness and utilizes techniques which are contrary to Christian ideals.

Church members were advised to use caution when invited to participate in groups "purporting to be patriotic but whose operations in the name of saving democracy are aiding in its destruction."

Evans: 'Americans Failing Far East'

MINNEAPOLIS, Minn. (EP)—Dr. Louis H. Evans, roving ambassador for 3,210,000 United Presbyterians, declared here that America is failing to fill the vacuum that exists in the hearts and minds of people in the Far East.

The 240 clergymen listening to Dr. Evans at a ministerial association breakfast were told that the Church needs "to go on the march and to use laymen as never before" in its ministry abroad. Christian business men, surgeons and other laymen should be sent to witness to their faith to people in the same professions in countries overseas.

Appealing for a new idea for the "priesthood of the laity," Dr. Evans recalled that Moslems are flooding the Far East and other areas with their missionaries. "The average American businessman is embarrassed about bowing his head for grace before a meal in public," he said, "but a Moslem businessman will take out his rug and pray on the street in an African city."

I Was Reading . . .

from page 3

trial-military complex in our society. He will really conscienciously object, perhaps by refusing to pay the military portion of the tax, directing it for charitable and welfare uses through other channels. What a wonderful thing it would be for the cause of Christ if folks would be willing to go to jail again for what they believe!"

● that according to Judge Edward J. Griffiths, former member of the Pennsylvania State legislature, "Crime in the Nation has doubled since 1948, with 42% of this rise among boys 14-17 years of age." Judge Griffiths continued, "There is more to Christianity than belief. As a result of our belief, we should have an impact upon Christian ethics in the community." In particular, he felt that "the Christian ethics of hard work is not penetrating into the world as it should."

● this excellent quotation from Dr. A. W. Tozer: "Whatever keeps me from the Bible is my enemy, however harmless it may appear to be. Whatever engages my attention when I should be meditating on God and things eternal, does injury to my soul. Let the cares of life crowd out the Scriptures from my mind and I have suffered loss where I can least afford it. Let me accept anything else instead of the Scriptures and I have been cheated and robbed to my eternal confusion."

Church News

93rd Convention NHA

Through united prayer fellowship, teaching seminars, and major preaching periods, the 93rd Convention of the National Holiness Association faced head-on today's need for "Revival Now." This theme was effectively used in the three day sessions April 4-6 in the Morrison Hotel, Chicago. President Kenneth Geiger in the opening address urged the need of presenting the clear message of the Word of God to our generation using Scriptural language. He set forth the importance of a more articulate communication of the Holiness message on a "thus saith the Lord" basis. He called upon church, college, missions and publishing leaders to reaffirm the teachings of John Wesley or Arminius or any other man only as they are the teachings of the Bible, the Word of God. Seminars in the field of denominational publications, camp meeting, doctrine, education, holiness preaching, missions, personal evangelism, Sunday school, and youth were geared to a teaching rather than a preaching approach with wholesome group participation.

"Biblical doctrines which gave to the world the greatest earth shaking revival since Pentecost will bring revival and change the world today." "This is true regardless of whom God uses as the instrument." "He will use or bypass the traditional holiness channels only in proportion as these channels recapture the truth and the power of the gospel of Bible holiness and communicate that gospel to today's world." These were typical convention pronouncements.

A courageous re-evaluation of the objectives of the National Holiness Association and the best methods by which these objectives can be achieved began perhaps ten years ago. A mass inspirational meeting approach has given place to a more intensive, closely knit type of convention with provision for re-evaluation, methods study, and Bible insight making possible a maximum participation.

Major convention messages by Rev. Melvin Snyder, Pilgrim Holiness, Rev. Quinton J. Everest, United Missionary Church; Bishop Henry A. Ginder, Brethren in Christ Church; Dr. George Ford, National Association of Evangelicals; Brigadier Lyell Rader, Salvation Army; Dr. George Failing, Wesleyan Methodist; and Bishop Paul Taylor, Free Methodist, were mightily used of God in impressing the convention theme "Revival Now." The Wednesday night Prayer Vigil testified to the fact that the church can only go further as it goes deeper with God. God blessedly used Rev. and Mrs. Kenneth L. Knapp as they ministered in song.

Forty-three Wesleyan Methodists attended a fellowship luncheon arranged by our Illinois conference brethren with Rev. A. L. Bray, conference president, serving as host.

There was little doubt that key leaders in Wesleyan Arminian circles were coming to fresh grips with the Spiritual need in today's world and re-dedicating themselves to increased communication and cooperation in the translation of the message of Bible Holiness to this generation.—*Harold K. Sheets, General Superintendent*

Revival at Anderson, S. C.

The Lord visited the Anderson church with a most gracious revival. On Easter morning the Lord came in a mighty way in the Sunday school and the Spirit continued into the worship service.

Rev. G. L. Stewart, our evangelist, got up and quoted his text and made a few remarks. The people were so broken that about 50 or more came to the altar. Many definite victories were won on this day.

Earlier in the meeting, we had similar services. God gave us many souls for His kingdom and the Wesleyan Methodist Church. G. L. Stewart, Six Mile, South Carolina, was our God-sent evangelist. His messages of truth blessed our hearts at every service.—*A. W. Padgett, pastor*

Union Evangelistic Meetings at Mooers, N. Y.

This is a brief report on our union evangelistic meetings with Dr. Paul Kindschi.

The services averaged 140 in attendance, with a high of 246 on Easter morning, and 85 low on Saturday night. There were hands for prayer. Some definitely accepted Christ while seated in the pews. About 20 young adults came to the altar on the closing night of the services with evidences of melting hearts and deepening of dedications.

Dr. Kindschi's preaching was most helpful and blessed by God. A wonderful spirit prevailed. It is hoped that we may be able to continue united prayer services, a Sunday night a month united Youth service, and in the fall another united week-end evangelistic campaign. Though we have some distance to go for a revival in Mooers there is hope and a good indication that with obedience to God we can have a real revival in this town. —*Aldis M. Lamos, pastor of Wesleyan Methodist church*

God Comes to Ringwood

I am thrilled with the workings of God this last week here at Ringwood, Oklahoma. One young couple has been clearly saved—his parents are faithful senior members of this church.

An elderly lady who has been neglected through the years as her husband was an unlicensed liquor dealer—a moonshiner in Arkansas and a bootlegger in Oklahoma—has been saved. Another lady in the community has come through, and her husband is now attending his first revival meeting. He hardly misses a service. He is very near the kingdom, has raised his hand for special prayer many times. Two more services, he may get in, we so hope and pray it may be realized through the faithful workings of the precious Holy Spirit. He keeps moving in closer, instead of drawing away from God's dear people. He has stopped his bad habits.

The new life which has come to the church is a real joy and blessing to behold. "Who is sufficient for these things?" It is the ever-present and living God whom we love and serve.—*Evangelist J. L. Landrey*

Pensacola, Florida

Since this past November we have been making efforts to get Wesleyan Methodist services started here in the Pensacola area. We felt the Lord was leading us to the northern Brent—Ensley—Ferry-Pass area.

With prayer and deliberation, we began to inquired around that area for a suitable place to meet. We were advised to look into the possibility of using one of the public schools. I soon found that of the four schools in the Brent—Ensley area, the two Ensley schools were not being used for church services. The Baptists have the two in Brent.

I eventually submitted a letter of request for the Detroit Boulevard School in Ensley, along with a letter of request from Brother Piatt to the Escambia County Board of Public Instruction.

Before we submitted the letters the Board's secretary told me that the Board seldom approved the use of a school to a church unless they had property and plans for building in the near future.

We prayed and trusted God for His way. We knew that He could sway man's decisions His way, and felt He would in this case. In March the Board met and in a few days I received a letter stating their approval of our request. It wasn't a surprise but it was a time of rejoicing for us. Our prayer is that a mission-minded Wesleyan Methodist church will flourish in Pensacola for the glory of our Saviour.

If anyone knows of servicemen or women of Wesleyan background stationed near here, we would appreciate their names and addresses. We have the Naval Air Station and bases in the Pensacola area, and Eglin Airforce Base and its auxilliaries in the Fort Walton Beach area (about 40 miles from here).—*John E. Gordon, Jr.*

Skyline Drive Did It Again

Our hearts overflow with praise to our heavenly Father for the most wonderful Easter in the history of our church. The day started bright and early with our church staff assisting in two Easter Sunrise Services: Pastor Butcher singing at Mt. Soledad in Point Loma, and Pastor Derric and the 47-voice youth choir at Lakeside.

1150 worshipers attended the three morning services at Skyline and we set another new Sunday-school record at 916. The Cantata, "How Great Thou Art," was given twice to a combined audience of nearly 800 people and was acclaimed to be the finest musical program ever put on in our church.

But more to be appreciated than the numbers of people who crowded the services was the wonderful spirit of inspiration and joy that God gave to every heart.

—*Church Bulletin*

College Church Revival

During March 10-19 the Lord very graciously visited the Miltonvale College church. Leading up to the meetings there was an unusual spirit of prayer, especially on the students. During the meetings there were many prayer meetings, and on two occasions chain-praying for a period of 24 hours each.

As is usually the case when there is special preparation there comes special reward. Repeatedly the Spirit met with us. The altar services followed by testimonies of happy people reaching new experiences of grace, were indeed blessed times.

Rev. Clarence Budenseik, evangelist for the occasion, brought messages that were exactly suited to the needs among us. His influence was wholesome and "lifting" to pastor and people alike. Professor E. S. Banker, director of the music, made a rich contribution to the meetings.

College church has made numerical gains

this year. Some months ago 12 people united in membership and on Easter Sunday there were 24 accessions into full membership and six more will be joining later. Though quite a number of people transfer out as well as in, in this particular church every year, there will be a marked net gain this year.

This has been a year of forward movement in many ways at Miltonvale. There are plans for advancement in the offerings of the college and in the physical equipment. What was so long prayed for and hoped would come to pass, is developing. There is increase in enrollment and quite good prospect for further increase. It is good to report victory through the blood. Pray much for your college and its church "way out west!"

—Dayton A. Manker, pastor

Houghton College Artist Series Presents U. S. Navy Band

The United States Navy Band presented the last Artist Series of the current season at Houghton College, Friday, April 21, 1961, in the Chapel-Auditorium beginning at 1:00 p.m. and 8:00 p.m.

On Inauguration Day, March 4, 1925, President Coolidge signed a special act of Congress designating the Washington Navy yard Band as the official United Navy Band. In the fall of 1925 the Navy Band made its first annual tour. Except for the years of World War II, the Navy Band has made annual tours, playing before countless thousands.

12th Annual Conference —Christians in Social Work

Houghton College played host to representatives of nine college and 32 agencies in social work during the 12th Annual Conference of the National Association of Christians in Social Work. The purpose of the program was to present qualified, outstanding leaders in the field of social work, provide sectional meetings representing various interest groups, sponsor panel discussions of topics relating to Christian issues in the field, and to orientate students to a career in social work.

Some of the topics were "Social Work: Contemporary Christian Opportunity," "The Family as Viewed by a Psychiatrist," "The Social Worker in His Profession," "The Christian and Psychotherapy," and "Social Problems Within the Family."

Summer Institute of Linguistics

Summer Institute of Linguistics announces training for prospective missionaries and missionaries on furlough at summer sessions affiliated with the Universities of Oklahoma and North Dakota (June 12-August 25) and Washington (June 19-August 25). College, University, and Bible school students may qualify. For further information address Dr. R. A. Renfer, Extension Department Santa Ana, California.

Weddings

Beaty-Whipple—Miss Sharon Whipple of Plad, Mo., was united in marriage to Mr. Gene Beaty of Parkville, Mo., on March 10, 1961, at the bride's home church by Rev. R. E. Britton, pastor of the Leavenworth (Kans.) Wesleyan Methodist church. They will reside in Kansas City, Kans., where they are both employed.—R. E. Britton

Douglas-Donsen—Rev. Miss Miriam Donsen of Muncie, Ind., and Rev. Clesten O. Douglas, pastor of the Clear Fork Wesleyan Methodist church, were united in marriage at the Muncie Nazarene church on March 11, 1961, by Rev. Charles L. Blanchard.

General Evangelists' Slate

In the first and third issues of each month, The Wesleyan Methodist will list only active and properly certified General Evangelists and Special Workers of The Wesleyan Methodist Church who regularly supply us with their schedule or a notice of open dates. Unless otherwise specified, it is assumed that all meetings here listed are conducted under Wesleyan Methodist auspices. Dates must reach this office at least two weeks before the issue in which they appear. If your name does not appear in this listing it is because we have not received either your schedule or a recent notice of open dates.

ARMSTRONG—C. I. and Wife. (Missionary Evangelism) 401 Maxey St., Wilmore, Ky.
Bartlesville, Okla. ---------- Apr. 26-May 10
Wilmore, Ky. ---------- May 15-25

BANKER—Floyd, Lake Odessa, Mich.
Miles City, Mont. ---------- Apr. 22-May 7

BUCK—E. Parker, 301 Charles St., High Point, N. C.
Salisbury, N.C. ---------- Apr. 26-May 7

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
Fremont, Mich. ---------- Apr. 26-May 7
Cincinnati (Norwood) ---------- May 9-14
Dayton, Ohio (Northridge, Hol. Con.) May 16-21
Open time—May 24-July 2

CLARK—H.F., Trailer City, Albert Lea, Minn.
St. Paul, Minn. ---------- Apr. 30-May 14
Open time

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Akron, Ohio (Grace) ---------- May 9-21
Open time—May 28-June 11
Bedford, Ind. (Tab.) ---------- June 20-July 2
Shoals, Ind. (I.M.C. camp) ---------- July 6-16

FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
Paris, Ky. ---------- May 3-13

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
San Antonio, Tex. ---------- Apr. 26-May 7
Houston, Tex. ---------- May 10-21
Colorado Springs, Colo. ---------- May 24-June 4
Fort Mills, S. C. (camp) ---------- June 8-18

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Baraboo, Wis. ---------- May 5-14
Rockford, Ill. ---------- May 21-28
Hillsboro, Wis. ---------- May 30-June 4

KENDALL—Stanley, 1411 Berry lvd., Louisville, 15, Ky.
Wolf Summit, W. Va. (camp) ---------- May 8-14
Templeton, Pa. ---------- May 17-28
Spartanburg, S. C. (camp) ---------- June 7-18
Craigville, Ind. (camp) ---------- July 4-16

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Wisconsin Rapids, Wisc. (First Ch.) May 2-11
Bellaire, Ohio ---------- May 16-28

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open time after July 12, 1961

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
North Canton, Ohio ---------- May 2-14
Dayton, Ohio (Radcliffe) ---------- May 23-June 4

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Middletown, Ohio ---------- Apr. 19-May 7
Dayton, Ohio (Central) ---------- May 10-21
Troy, Mo. (Camp) ---------- May 26-June 4
St. Louis, Mich. ---------- June 7-18

McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Terre Haute, Ind. (6th Ave.) ---------- May 2-14
Open time—May 17-28

McPHERSON—C. R., Damascus, Ohio
Hinton, W. Va. ---------- Apr. 25-May 7

MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Wichita, Kans. ---------- May 2-14
Reserved ---------- May 15-27
Woodstock, Ont. ---------- May 28
Mattawa, Ont. (U.M.C.) ---------- June 7-18

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
High Point, N.C. (Ennis St.) ---------- May 14-21
Open time — May and June

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
St. Marys, Ohio ---------- May 2-14
Elwood City, Pa. ---------- May 16-28
Shippensburg, Pa. ---------- June 2-11

STANLEY—Harry E., Gen. Del., Coshocton, Ohio
Coshocton, Ohio ---------- Apr. 18-May 7

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Selma, Ala. ---------- May 3-14
Open time — early fall, 1961

SUNDSTROM—George and Wife, Rt. 2, Salem, Ohio
Meadville, Pa. ---------- May 2-14
Bucyrus, Ohio ---------- May 16-28
Beech Creek, Pa. (P.H.) ---------- May 30-June 11
Spencerville, Ohio (camp) ---------- June 14-25

SUSURAS—Nick, Box 38, Simla, Colo.
Topeka, Kans. ---------- May 10-21

UHLENDORFF—Lewis F., 4330 River Rd. N.W., Washington 16, D. C.
Bainbridge, N.Y. (F.M.) ---------- May 16-28

VANDERBUSH—Henry, Bushnell, S. Dak.
Flint, Mich. (Naz.) ---------- April 30-May 14

WALLACE—Robert W., Franklin, Pa.
Olean, N. Y. ---------- May 5-14
Morley, N. Y. ---------- May 18-28
Elizabeth, Pa. (P.H.) ---------- May 31-June 11
Washington, Vt. (Bap.) ---------- June 16-25

WIREMAN—C. L., Intercession City, Fla.
Findlay, Ohio ---------- May 5-12
Shreveport, La. ---------- May 19-28
Mitchell, Nebr. (Camp) ---------- June 8-18

Special Workers

ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
Canton, N. C. ---------- May 7-14
Norfolk, Va. (Naz.) ---------- May 21-28

HOSTETLER—Kenneth and Joyce, 592 Silver St., Marion, Ohio
Open Time

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Coshochton, Ohio ---------- Apr. 25-May 7
Akron, Ohio ---------- May 9-21

SANKEY—Leonard and Wife, 54 N. Mercer St., Greenville, Pa.
Open time — May 30-June 11
Harrison, Ohio ---------- May 2-14
Bellaire, Ohio ---------- May 16-28

Obituaries

Nunn.—Lilly, age 75, went to be with her Lord, Feb. 18, 1961. A native of England, Lilly came to this country at the age of 14. She was converted under the ministry of the late Rev. Charles Sicard, joined the Levant Wesleyan Methodist church, Sept. 15, 1912, and remained a faithful member until her death. She is survived by two sons, three brothers and five grandchildren. The funeral was conducted in the Levant Wesleyan Methodist church by Rev. Willard G. Steele, pastor, assisted by Rev. Daniel Heinz, former pastor and president of the Lockport Conference. Interment was in Levant cemetery.—Willard G. Steele

Martin.—Ellen Laura Yarrow, was born near Wakefield, Kansas., July 18, 1883, and departed this life at the home of her son Harold, near Clay Center, Mar. 29, 1961. On May 1, 1902, she was united in marriage to Fred William Martin. To this union were born three sons: Harold and Laurence of Clay Center, and Fredrick of Wilmore, Ky. Her husband preceded her in death in 1953. As a young girl, Ellen was converted and joined the Methodist church. Later she sought the Lord for a clean heart and was sanctified. In 1933 she united with the Wesleyan Methodist church of Clay Center and was a faithful member and an outstanding example of Christian grace and piety. She had "set her house in order" spiritually and otherwise for she had made her funeral arrangements. God's signal of approval was evidenced in the services. Burial was made in the Greenwood cemetery in Clay Center.—M. F. Bess, pastor.

Births

Rev. and Mrs. Donald Dorr and three-year-old Darrell Ray welcomed into their home on March 30, 1961, little Deborah Kay. Mr. Dorr is pastor of the church in Oklahoma City church.

Mr. and Mrs. Max Fancher of Bethel, Alaska, are the happy parents of a son, Willard LaVay, born March 11, 1961. Mr. and Mrs. Fancher are graduates of Houghton College.

Prayer Request

Please pray that God will heal Betty Lou Freiheit, 15-year-old daughter of Rev. and Mrs. F. L. Freiheit, pastors at Charles City, Iowa. She has been afflicted with a rheumatic condition since January. She was a patient at St. Mary's Hospital, Rochester, Minn., for 11 days. She has been confined to bed at home since March 11.

Book Reviews

Order These Books from WESLEY PRESS, Box 2000, Marion, Indiana

TO LIVE IS CHRIST by John F. Walvoord, President of Dallas Theological Seminary. (Dunham Publishing Company. 93 pages. $2.00.)

Paul's Epistle to the Philippians is ever a source of refreshment and pure instruction in practical righteousness. The simplicity, open-heartedness and intimacies of the epistle appeal equally to the man of the street as well as to the cultured and scholarly. Dr. Walvoord has caught the vital spirit in the epistle and portrayed that spirit in simple and clear language. The Philippian Letter is well epitomized in the title given by the author to his exposition, "To Live Is Christ." The author gives a clear picture of the apostle himself, his prayer life, his out-reach in love, suffering and sacrifice. All these are made possible in his life through the resurrection power of Christ available to him and to all who permit its release in their lives.

The author warns against "the tendency to return to an external form of religion—whether legalistic, mystical or emotional—and to exalt ritual instead of reality, giving thousands a false sense of security." The frequent resumes of discussions tend to focus the outstanding truths of the epistle. I would recommend a careful study of "To Live Is Christ" as another contribution to the great Biblical emphasis to make Christ in reality pre-eminent in one's Christian life.

—Claude A. Ries

RECEIVING GOD'S FULLNESS by Wallace D. Chappell. (Abingdon Press. 126 pages. $2.00.)

This book by a spiritual young preacher is far from being pedantic and boresome. It is a series of meditations on becoming a child of God. The author writes from a heart warm with experiential knowledge of vital salvation. The book is keen cut in its presentment of conviction of sin, repentance, forgiveness and faith, all resulting in scriptural conversion that makes Christ real. It is aptly illustrated throughout, largely from the pastoral experiences of the writer. The truth so simply expressed, so beautifully illustrated will again and again warm the Christian's heart and will bring conviction to the person outside of Christ. Author Chappell tells of leaving a Gospel of John with a very sick patient in a hospital. Many days later he returned to find a wonderful Christian. The rejoicing patient said, "As I read the story of Jesus recorded in John, the Saviour stepped from the pages into my heart." This is but an example of the author's vivid illustrations with which the book abounds.—*Claude A. Ries*

MONSER'S TOPICAL INDEX AND DIGEST OF THE BIBLE by Harold Monser. (Baker Book House, 1960. 681 pages. $5.95.)

This is a reprint of a 1914 publication. The first 140 pages are devoted to outline studies of the books of the Bible. A. T. Robertson, J. R. Sampey, among others provide the studies. The rest of this large volume is a compilation of all Scripture passages referring to a topic, an important Bible verb, persons, and places. Each compilation provides an outline on the topic. For example, sanctification is outlined as follows: 1. God sanctifies the Church through Christ; 2. The saints are sanctified; 3. The human side of sanctification; 4. New Testament references. Some topics, such as Jesus Christ, Paul, Israel, God, receive commendable extended treatment. The book is essentially a time-saver. One does not have to run the references in a concordance, for these are already given in this volume. That is its contribution to Bible study.—*Charles Wilson*

THE GOSPEL OF JOHN by Wayne Barton. (Baker Book House, 1960. 95 pages. Paper bound. $1.75.)

This is one of a series of inexpensive manuals of the Shield Series which covers the entire New Testament. The author is the respected professor of New Testament and Greek at the New Orleans Baptist Theological Seminary. He has given an outstanding survey treatment of the Fourth Gospel. The introduction, the outline of the Gospel, the succinct commentary, all portray sound scholarship. This will serve as an excellent introduction even to the critical problems. A well-selected bibliography of contemporary works on the Gospel is given. The major criticism which Wesleyan Methodism would have is the author's rejection of perfectionist sanctification in favor of a process sanctification. This is explicitly asserted with reference to John 17:17.—*Charles Wilson*

PRAYERS FOR ALL OCCASIONS (Baker Book House, 1960. 80 pages. $1.95.)

Here is a book designed to aid in expression of public prayers at important and difficult occasions. Dr. Roy S. Nicholson has a very impressive funeral prayer. Dr. Paul S. Rees has a profound prayer for a missions service. Ted Engstrom has an outstanding prayer for youth. Armin Gesswein has prepared an important prayer for revival. Clate Risley prays for the children on Children's Day. There are prayers for a total of 79 special occasions in all.—*Charles Wilson*

THE WITNESS OF THE SPIRIT, by Bernard Ramm. Wm. B. Eerdman's Publishing Company, 1951. 140 pages. $3.00.)

Bernard Ramm has sounded a note that is of the utmost significance to Biblical and theological thinking in our times. Behind so many questions that divide Christianity is the matter of authority. And at the root of the quesion of authority is the question of revelation. How did God produce the original revelation and what does He do to provide certainty today?

This brings Dr. Ramm to the doctrine of the "testimonium" or the witness of the Spirit. Along with the external witness of the written Word, God gives the internal witness of the Spirit to the truthfulness of the inspired account. This witness takes the reader beyond human probability to divine certainty. What the darkened intellect or hardened heart could not do for itself, the Holy Spirit does in a quickening and restorative act which enables man to grasp the truth of God. "What the Father speaks the Son mediates, and what the Son mediates is actually spoken into the ear by the Holy Spirit."

In the early part of the work, the doctrine is traced to Calvin and Luther. Some of the development seems at first more relevant to the Calvinian system of the interpretation of theology. But soon the broader implications become more evident. It becomes clear that the work of the Holy Spirit is fundamental to all Christian certainty whether in the acceptance of Scripture or in the assured application of truth to personal life. The difference between faith and unbelief is traced to the "testimonium." In the light of this, it is easier to understand why some learned men disbelieve while less informed ones receive the gospel to the salvation of their souls. It lifts the rejection or acceptance out of the solely intellectual to a moral or spiritual consideration.

Here is found the bulwark of Protestantism —not in Scripture alone but in Scripture and the "testimonium." Here also is the answer to rationalism and to religious liberalism. At this point comes a certainty that unaided reason misses. And in the broader historical view of the "testimonium" comes a fuller approach to revelation than is usually enjoyed by traditional fundamentalism. The continuing work of the Holy Spirit governs and corrects the use made of the Scriptures, thus giving both a subjective and an objective witness to the truth of God.

This book is not easy reading. But it is important. Its central message readily serves all camps of Protestant theology. Properly digested and used, the theme of this book would offer hope of rescuing Protestantism from its drift, the settling of major controversies between liberal and conservative thought, and a new vitality and effectiveness to all true witnesses to the gospel of Christ. Here the divine voice is high-lighted in an intelligible manner.—*Wilber T. Dayton*

LET MY HEART BE BROKEN by Richard Gehman. (McGraw-Hill, 1960. 250 pages. $4.95.)

This book constitutes a twofold witness. First, it is the witness of what God has done through Bob Pierce and World Vision.

World Vision resulted from the prayer of Bob Pierce, "Let my heart be broken with the things that break the heart of God." World Vision is not an independent mission board. It is a corporation of interested people, those who desire to assist established works of faith and charity around the world, and those who promote ministerial piety and aggressiveness by setting up pastors' conferences in areas where these conventions supply an otherwise lacking ministerial fellowship.

The book is also the witness of the author. Richard Gehman, the well-known author, has said, "This book is what led me to Christ." That is reason enough for writing. It is a narrative of conviction and, finally, conversion. Gehman with his photographer friend, Richard Reinhold, accompanies Dr. Bob Pierce around the world to see and hear "the things that break the heart of God."

The book bears a message the world needs. Some of the stories may well break your heart and inspire you to invest your life where it will count for God and others.

—George E. Failing

Helps to Family Living

To Mother

You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art
But with a nobler vision
You lived them in your heart.

You carved no shapeless stone
To some high souled design
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedral
That centuries applaud
But with a grace exquisite
Your life cathedraled God.

Church Bulletin

Flowers Are Fine for Him

When a Jerusalem magistrate convicted a husband this week of hitting his wife over the head with a frying pan in a quarrel, the husband waited meekly for the usual few dollars fine.

It wasn't forthcoming. "Instead," said the magistrate, "you will send your wife a bouquet of flowers once a week for three months with a card attached saying 'with repentance and love'."

Child Cruelty

Field Marshal Montgomery won wholehearted applause at Columbia University when he said:

A boy cannot be expected to imagine intellectually the misery and pain he has the power of inflicting on other people; he has no experience, no imaginative capacity to enable him to do so. A good beating with a cane can have a remarkable sense of awakening on the mind and conscience of a boy.

Not to administer such chastisement in bad cases is in effect a sort of cruel neglect —cruel to the child and cruel to society. I'm for beating the bad boys—not the girls.

\+ \+ \+

As a young girl watched her mother washing dishes, and thinking of the many, many times she did them along with all the other housework, she said, "Mother, don't you ever get tired of washing dishes?" The mother replied,"I'm not doing dishes; I'm building a home."—*Watervliet (N.Y.) Church Bulletin*

"What Would You Do Differently?"

Some time ago, Ruth Graham, wife of the evangelist, asked me, "Prexy, if you had it to do over again, what would you do differently for your children?"

My reply was immediate: "There are many things I would do differently. Especially, I would deliberately, even doggedly, take more time to be with my children. Our four boys realized that there were many demands on my time, and were very understanding. However, if I had it to do over again, we would have more time for reading and playing together, for picnics and trips. Reading and praying together add love and security to young hearts."

—Dr. V. Raymond Edman

I Reared a Criminal

In the August 1960 Issue of the Ladies' Home Journal is an article titled, "I Reared a Criminal." It is the true story of a heartbroken mother, We quote:

We loved him, but—

His father was too busy to be with him when he was young.

I couldn't bring myself to punish him for misbehavior.

We sided against his teachers when they complained about his work (and conduct) in school.

As he grew up he would hardly discuss the time of day with us.

He was expelled from school.

We gave him money so he wouldn't steal again.

I wept when the police called and I had to turn my boy over to them. . . . As I watched them search him my life seemed to end.

Allegheny Conference Messenger

A Woman's Desire

That as a *Deborah,* I could, under my Lord's tutorship, encourage and accompany the Baraks to victory in battle;

that as a *Hannah,* I could have power in prayer with God, and willingly yield to His first claim to my children;

that as a *Ruth,* I could be virtuous, devoted, and meek, abiding faithful in the field of my Lord;

that as a *Phebe,* I could be a help to the Paul's of my day—that I might show forth the praises of Him who hath saved me from a horrible pit, translated me into the kingdom of His dear Son, and crowned me with loving kindness and tender mercies—for His great Name's Sake.

—Hilda Rovik Lindal

Quotes from "The Christian Parent"

If I were a parent, I would try to recognize my own prejudices and set about to eradicate snobbery from my own thinking. I would cultivate friends consisting of people drawn from many religious, national, and racial groups. My goal would be understanding, sympathizing with, and loving all the unlovables I might meet. My child would have as a parent a doer of the Word, not a hearer only.

\+ \+ \+

After our TV broke, we had more companionship. The difference in the disposition of the children was wonderful. My girl slept better, was less nervous. She played outside willingly after school. Even our baby boy was more even-tempered, perhaps he sensed the difference in us. I'm having the TV repaired, but from now on it will be used only for very special programs. Four or five hours a week will be the outside limit.

\+ \+ \+

Correcting your child is not finished unless you have shown him that for Christ's sake God gladly forgives our sins. Any heathen can scold and correct. To lead the child to Christ, that's what Christian parents are for.